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CHAPTER VII

LARGESSE IN SANTA RITA

The close study of the śrauta rituals shows that dakṣiṇā, which is given to ṛtviks by a yajamāna as a fee for the services which the former render in the rituals, is one of the requisite segments of the Śrauta-rites.

Meaning of Dakṣiṇā: Generally, the word dakṣiṇā is taken to mean a gift or sacrificial fee, but the ŚBr. derives the word from √daks,¹ 'to make prosperous' or 'to accomplish'. It was believed that the rituals become successful only when a yajamāna confers dakṣiṇā upon the ṛtviks. Yāska, following the ŚBr. derives the word dakṣiṇā from √daks and adds that it accomplishes whatever is incomplete,² which means that a sacrifice without dakṣiṇā was thought to be incomplete. Generally, the cows were given in dakṣiṇā, so in the Upanisadic literature it is found that cows have been identified with dakṣiṇā.³

The word dakṣiṇā has variously been interpreted by the scholars. Keith translates it as fee,⁴ Monier-Williams takes⁵ it as donation, gift, sacrificial fee,⁵ whereas Heesterman and Ramgopal take dakṣiṇā as the remuneration,⁶ paid for the services rendered by the ṛtviks. Among the above stated various meanings the word 'donation' (dāna) can't be accepted as an appropriate term for dakṣiṇā, for, the former is an amount to be given as an aid to an institute or to a poor man whereas the latter is given to the ṛtviks for their services. Dakṣiṇā is the payment for the labour done by the ṛtviks in the rituals. It is the payment made by the yajamāna in lieu of the work he should himself have ~~has~~ done. This is why in the Sattras there is no dakṣiṇā because the yajamānas themselves perform the duties of ṛtviks.⁷ The fruit

of the yajña goes to a person who actually performs rituals and the rtviks are the actual performer and thus actual recipient of the yajña-fruit. But, the yajamāna makes all the expenses of the yajña and by making dakṣiṇā to the rtviks he buys the yajña-fruit for himself. It could also be mentioned that it is the dakṣiṇā that allures the rtviks to accept the office of the rtvik.

(ii) Nature (svarūpa) of Dakṣiṇā:- As a matter of fact dakṣiṇā in the Vedic ritual was the payment for the labour done by the rtviks, but at the same time it appears that it was given also to please the rtviks performing the rituals on behalf of a yajamāna. The Brāhmanic-society held two types of gods viz. the celestial gods and the human gods i.e. the rtviks.⁸ Offerings, consisting of ghrta, purodāsa, caru, milk etc. were offered to please the former whereas the dakṣiṇā was considered as an offering to please the latter. The nature of things given in dakṣiṇā to a rtvik reveals that sometimes the rtviks were given their desired things in the form of dakṣiṇā in order to make them pleased. For example, at the rituals of Adhāna, Agnistoma, Asvamedha and Sūlagava the yajamāna gave 'vara' to the rtviks.⁹ Naturally, they would like to have an auspicious and valuable thing.

Dakṣiṇā was given with a view to accomplishing what was incomplete in a yajña. ŚBr. states, whatever fails in the sacrifice is invigorated by means of dakṣiṇā to the rtvik whereupon the sacrifice becomes successful.¹⁰ In the rituals the things, given in dakṣiṇā to the rtviks, are of the variant nature. In the Śrauta rituals the quantity of dakṣiṇā is generally fixed for the separate rituals. For instance, dakṣiṇās of Daśapeya, Abhiṣecanīya, Mīnas, Sunāsīra-parva, Varunapraghāsa parva have been prescribed as twelve

Pregnant heifers¹¹, one lakh cows¹², one thousand cows¹³, a plough yoked with six oxen,¹⁴ and a pair (of bull and cow),¹⁵ respectively. However, the quantum of dakṣiṇā appears to vary according to the economic condition of the yajamāna. Aitareya Brāhmaṇa states that in the yajña dakṣiṇā could be a very smaller one.¹⁶ ŚBr. also says that dakṣiṇā could be given according to the capacity of the yajamāna.¹⁷ As already stated, a plough yoked with six oxen was the dakṣiṇā of śunāsira parva, but a plough yoked with two oxen could also be given.¹⁸ The statements seem to have been made keeping the economic condition of a poor yajamāna in view. The quantity of dakṣiṇā varied according to the nature of the rituals also. For smaller ritual dakṣiṇā was a smaller one whereas for the bigger rituals it was a bigger one. For example, dakṣiṇā of Pitryajña was an emasculated ox, a new garment and dipping spoon;¹⁹ of Itapeya-ekāha was a soma-canasa,²⁰ whereas dakṣiṇā of only abhiṣecanīya rite of Rājasūya was one lakh cows.²¹ Normally, it was believed that greater dakṣiṇā brought about the greater results.²² Sometimes, it used to be the same for various rites. For instance, Asvamedha, Puruṣamedha and Sarvamedha rituals had the similar dakṣiṇā.²³

Dakṣiṇā was an imperative to the yajamāna. He could not refuse it. It was the payment for ṛtviks' services and the yajamāna had to pay, may it be in a very small quantity.²⁴ There are references to the effect that ṛtviks too did not bargain or refuse to accept dakṣiṇā of a poor man because it was thought if they bargained they would be deprived of heaven.²⁵ They could also lose their status in society by refusing the dakṣiṇā of a poor yajamāna.

Things to be given in dakṣiṇā were of the auspicious and inauspicious nature. Gold, clothes, animals, chariots etc. fall

under the former category. Even dāsīs were given in dakṣiṇā.²⁶ Food was also given in the form of dakṣiṇā.²⁷ Sometimes, ṛtviks are also found enquiring about the auspicious (Kalyāṇī) dakṣiṇās.²⁸ On the other hand, a black cloth;²⁹ cloth used by the yajamāna,³⁰ barren cows,³¹ black, old and sick cow,³² black cow with defective horns,³³ all these were regarded as inauspicious (a-kalyāṇī) dakṣiṇās. Sometimes, dakṣiṇā consisted of old and repaired things in rituals which themselves were re-performed. For example, Punarādhāna itself was the re-kindling of fire at a time when the previous fire was extinct or it could not bring the desired fruit. Things to be given in dakṣiṇā in this rite were also of its nature. The things included re-sewn garment, repaired chariot and a released bull.³⁴

(iii) Time for distributing the Dakṣiṇā:- There could be two times of giving away the dakṣiṇā. It could be given either before or after the sacrifice. But, both these times carry some risk. In case it was given before the performance of a sacrifice then it could be harmful for the yajamāna if the ṛtvik did not come or perform the rituals in a right way. Whereas, on the other hand if dakṣiṇā was given at the end of the sacrifice the ṛtvik could be a loser, for, the yajamāna might not give dakṣiṇā after having used the services of the former. But, such practices were avoided in the Vedic Society.

The śrauta-texts prescribe certain occasions of giving away the dakṣiṇā. It could be given either before or after a particular ritual or after whole of the rite. The Ṛgveda mentions of giving away the dakṣiṇā before the ritual of pressing the Soma.³⁵ In the Śrauta-period, in some of the rituals such as the Vājapeya, the ṛtviks were given golden necklaces to wear which were given to

the respective rtviks as dakṣiṇā at the end of the sacrifice.³⁶

Most probably this practice might have been started with a view to engaging the rtviks in the performance of the rites more efficiently and cheerfully, for, they knew that the necklaces given to them would ultimately come to them in form of dakṣiṇā.

Instances are found wherein it becomes conspicuous that dakṣiṇā was given even during the sacrifice. It was given after a particular ritual. At the Pasubandha sacrifice, after the vapā offering, an adorned daughter or a bullock or three heifers were given in dakṣiṇā to Adhvaryu.³⁷ The time of bringing the anvāhārya was the time of giving away of dakṣiṇā in all the istis.³⁸ At the Asvamedha when 'brahmaudana' was given to the four rtviks, dakṣiṇā was also given away.³⁹ 'Pavitra' yajña is a part of Rājasūya sacrifice but its dakṣiṇā was also given at once after its performance.⁴⁰ At the Rājasūya, Hotā and Adhvaryu were given one hundred cows each in dakṣiṇā at the end of the recitation of Śunahṣepa-legend.⁴¹

The motif of giving away dakṣiṇā before the sacrifice may possibly be to remove the forthcoming adversity which may be brought about by the rtviks if they become angry due to any reason. The reason for starting the ritual of distributing dakṣiṇā when the main sacrifice was going on might be this that perhaps the rtviks were afraid of the idea that the yajamāna might not give it at the end of the rite. And to distribute dakṣiṇā after whole of the sacrifice was a general practice because it was believed to accomplish the sacrifice.

(iv) Kinds (padārthas) of Dakṣiṇā:- Dakṣiṇā given in the Śrauta rituals consisted of different kinds. Āpastamba ŚS states that generally all the rtviks got clothes, one pair of bovine animals

and a new chariot.⁴² But, ŚBr. categorically describes gold, cow, cloth and horse as the four chief kinds of dakṣiṇā.⁴³ The Śrauta rituals show that besides above stated kinds various others were also given to the ṛtviks in the form of dakṣiṇā. Following are the various kinds of dakṣiṇā:

(a) Metallic:- Gold has remained dear ever since the Vedic period. It was given and accepted in dakṣiṇā in its different forms. Gold-coins in Aśvamedha,⁴⁴ golden pots at Agnicayana⁴⁵ and lotus flowers made of gold⁴⁶ were given in dakṣiṇā of the saṃsrpa oblations of the Rājasūya-sacrifice. Gold, without any particular form, was also given⁴⁷ in the various śrauta rites viz. Punarādhāna, Rājasūya, Agnistut-ekāha etc. Golden necklaces were given in dakṣiṇā at the Vājapeya sacrifice.⁴⁸ Silver śatamānas were the dakṣiṇā of 'Savitri-īṣṭi' at the Aśvamedha.⁴⁹ Describing the ritual of īṣṭis, Mānava SS prescribes tin,⁵⁰ lead,⁵⁰ iron,⁵⁰ and copper⁵⁰ as the metallic dakṣiṇās. Various metals given in dakṣiṇā show opulence and richness of vedic society, for, these metals were used in a large quantity.

(b) Implements and Weapons:- Some implements and weapons were also given in dakṣiṇā in śrauta rituals. A yoked plough was the dakṣiṇā of śunāsira parva.⁵¹ At each of the Pakṣistoma and Jyotiḥ-stoma ekāhas four carts full of grains were given in dakṣiṇā.⁵² Chariots were given in dakṣiṇā at the Vājapeya and Aśvamedha.⁵³ At the Rtapeya-ekāha a soma-camasa,⁵⁴ at the Rājasūya a dice-board tied with a rope of grass⁵⁵ and at the Pitrmedha an āsandi⁵⁶ was given in dakṣiṇā. A bow and a quiver;⁵⁷ three arrows and a bow;⁵⁸ and a stick,⁵⁹ were the dakṣiṇā of Rājasūya, Abhyuditeṣṭi and Abhyuddrṣṭeṣṭi, respectively.

(c) Property:- At the Aśvamedha the yajamāna used to give the property, except land and men, of non-brāhmaṇas in the eastern

region to the Adhvaryu, that in the southern region to Brahmā; that in the western region to Hotā and that in the northern region to Udeātā.⁶⁰ A brāhmaṇa, performing Puruṣamedha, had to give away whole of his property in dakṣiṇā.⁶¹

(d) Edibles:- Edibles were among the various kinds given in dakṣiṇā. Cooked food at the sarvasvāra ekāha;⁶² anvāhārya at the Darśapūrṇamāsa;⁶³ dāhimantha (mixture of ghee, saktu and curd),⁶⁴ madhumantha (mixture of ghee, saktu and honey),⁶⁴ madhuparkā⁶⁴ and bee-hive⁶⁴ were given in dakṣiṇā at Āgrayana. Mantha,⁶⁵ odana,⁶⁵ tila,⁶⁵ māṣa⁶⁵ were given in dakṣiṇā of Agnistoma sacrifice.

(e) Animals - Different animals were also given in dakṣiṇā of the Śrauta rituals. The animals of one category~~s~~ with various qualities were also among the dakṣiṇās of the Śrauta rituals. A milch cow was given at anvārambhana-istī⁶⁶ and a barren (vasā) cow at Rājasūya.⁶⁷ A black, old and sick cow was also given at Rājasūya.⁶⁸ The symbolic purpose of giving away the vasa cow was to beget Vasa (power) for the yajamāna.⁶⁹ The animals, given in dakṣiṇā in Śrauta rituals, included: heifer at Samsrpa istī,⁷⁰ first born calf at Āgrayana;⁷¹ white ox at the first sādyaśkra-ekāha;⁷² dwarfish ox at the Rājasūya,⁷³ goats at the Agnyādhēya and Vājapeya;⁷⁴ sheep at the Vājapeya;⁷⁵ ram at the Soma sacrifice;⁷⁶ he-goats at the Agnicayana;⁷⁷ mare at the Saṅtrāmanī;⁷⁸ horses,⁷⁹ mules⁸⁰ and elephants⁸¹ at the fourth sādyaśkra-ekāha. Mānava ŚS⁸² names camels and buffaloes also as the animals to be given in dakṣiṇā.

(f) Others: A pair of upānaha was given at the Abhyudr̥stestī.⁸³ A red turban at the Rājasūya,⁸⁴ cloth and adhivāsa were the dakṣiṇā of Vājapeya.⁸⁵ Baudhāyana ŚS⁸⁶ speaks of giving away money at the Agnyādhāna. Describing the ritual at the acceptance of dakṣiṇā

Māṇṣṣ⁸⁷ mentions shell, umbrella and village to be given in dakṣiṇā. Man was also given in dakṣiṇā.⁸⁸

Various things given in the Śrauta rituals in the form of dakṣiṇā show the riches of the Vedic society, and the mention of weapons shows that Vedic people were good fighters and hunters as well.

(v) Debarred Dakṣiṇās: Besides prescribing dakṣiṇā for various rites, the ācāryas have described those things also which were debarred for giving or accepting in dakṣiṇā. At the Agnistoma sacrifice silver (raṇata) was not given and elephants were not accepted in dakṣiṇā.⁸⁹ Silver was not regarded a suitable dakṣiṇā because it was taken as having born of the tears of agni.⁹⁰ The reason for not accepting the elephants was perhaps this that it was difficult for ṛtviks to feed them properly and moreover it was a kingly sign and a requirement of kṣatriyas who went to the battle-field. Jaimini is of the view that the animals with mien (ākṛti) should not be given and those with two rows of teeth should not be accepted as dakṣiṇā and this was why the horse was not given at Viśvajit-ekāha.⁹¹ Besides this reason, the horses were not given because the horse was also a kingly sign and a means of battle which was not the duty of brāhmaṇas. Taittirīya Saṃhitā says that a person, who accepts horse in dakṣiṇā, is seized by Varuṇa i.e. the recipient is overpowered by 'Jalodara'.⁹² At the Viśvajit-ekāha sūdra was also not given in dakṣiṇā⁹³ because he was supposed to be present to be instructed in his duties.

Āpastamba mentions the giving away of the four queens of the yajamāna to the four chief-ṛtviks in dakṣiṇā, at the Āsvamedha.⁹⁴ It shows that there might be a time when women were regarded as the

property of men and were given in dakṣiṇā. But, Kātyāyana provides an option by laying down that only maid servants be given,⁹⁵ The latter view is very right in giving the option as the wife of the yajamāna was equally entitled to enjoy the fruit of the rituals because she was regarded as the half of his self.

After the study of a large number of kinds of dakṣiṇā one may possibly assume that ṛtviks in Vedic society were greedy. But, the kinds of dakṣiṇā themselves show that they were not always profitable. Heesterman also does not find any greed in ^{among} ṛtviks. According to him, 'no priestly greed (priesterliche Habsucht) is found in case of dakṣiṇās given in śrauta rituals'.⁹⁶ It could firmly be stated that the large number of kinds of dakṣiṇā were not to fulfil the greed of ṛtviks, but were given as payment for the various services rendered by them.

(vi) Purpose of Dakṣiṇā:- Every śrauta ritual was performed with a certain purpose. The ritual of dakṣiṇā was also performed with certain purposes. The distributor of dakṣiṇā was regarded as becoming a victor over his foes in battle.⁹⁷ The ritual was performed without any bad sentiments. Dakṣiṇā, given with noble mind and without hesitation, was believed to be bringing the fruit in a large quantity.⁹⁸ In the absence of this ritual even an oblation was not regarded an oblation in real sense.⁹⁹ An offering without dakṣiṇā was compared to a cart without oxen.¹⁰⁰ The ritual of distributing dakṣiṇā was taken as the media in the fulfilment of certain desires. The yajamāna, who wanted to have the particular animals, was supposed to give animals of that very type in dakṣiṇā.¹⁰¹ The ritual was also regarded as helpful in attaining the heaven.¹⁰²

Modern scholars have also recognised the importance of daksina in the Śrauta ritual. J. Gonda takes daksina as to be placed on the credit side of the donor's account.¹⁰³ In the light of this view it can be said that every yajamāna would like to give a larger daksina to make his 'credit' a higher one. C. V. Vaidya observes that daksina is the 'deserved fee for services rendered with efficiency and great toil'.¹⁰⁴ The ṛtviks were made pleased with it.

(vii) Result of Non-payment:- The absence of daksina was regarded harmful for a yajamāna. The Ātīyas thrust sin upon those who did not give daksina.¹⁰⁵ The sacrifice has been compared to a ship and the non-payment of daksina as a hole in it.¹⁰⁶ Thus the sacrificial-ship is caused to drown which means that a yajamāna would not be able to get the required fruit. All the means and money spent would go fruitless and the yajamāna would have to face dire, especially economic, consequences. According to Ap. ŚS, if daksina is not given the yajamāna becomes short lived.¹⁰⁷ It appears that it had been tried to raise a fear in the heart of a yajamāna for not giving daksina. Daksina was meant for pleasing the ṛtviks by paying for their services. But, once a yajamāna cheats them by not giving away the daksina, no ṛtvik would be ready to officiate in his sacrifice in future and thus he could be downgraded in the eyes of the society.

(viii) Daksina: As a Socio-Economic Arrangement of Vedic Society:

Dāna and daksina with their various cognate words have frequently been referred to in the Rgveda. For example, Rgveda X.117 and X.107. have completely been attributed to dāna and daksina, respectively. They had very important place in the Rgvedic society. It appears that making of dāna and daksina was the basis of socio-economic arrangement of vedic society.

In the Vedic society it was thought that the riches of the liberal never goes waste.¹⁰⁸ People used to help poor very happily, for, they knew that a rich person could also turn up a poor man because riches rolls like a wheel and goes from one person to another.¹⁰⁹ It was the general thinking that bestower never grows poor.¹¹⁰ Even the help of deities was sought in order to get more dana. Pūṣan was requested to inspire the avaricious (miser) person to give dāna.¹¹¹ The person, who did not give dāna, was regarded a sinner.¹¹² In Vedic society both dāna and dakṣiṇā were given to deserving persons. The bestowers used to take into consideration that even the smallest amount be not given to the undeserving person, for, dāna brings no fruit if given to a undeserving man.¹¹³ The poor and deserving person in Vedic society could always get dana to carry on their livelihood. Yājñavalkya, however, holds that amount of dāna should not be as much as that after giving it there comes difficulty to pull on the family of the bestower.¹¹⁴

The Rgvedic seer requests the Pūṣan to lead him to the house of a man who gives dakṣiṇā.¹¹⁵ The act of giving dakṣiṇā in a yajña has been eulogized in Rgveda X.107.4. The bestower of sacrificial dakṣiṇā was highly respected in the society. He was accepted as Rsi, Brahman, leader of the yajña, sāman-chanter and reciter of the loud.¹¹⁶ It was believed that bestowers of horses, gold and clothes in dakṣiṇā dwell with sun, are blessed with eternal life and get a long life, respectively.¹¹⁷ Similarly, the recipient of horse, cow, gold, silver and food in dakṣiṇā used to take it as his armour,¹¹⁸ for, he could lead his life without and poverty. Among the dakṣiṇās, the cow was regarded as the chief dakṣiṇā of lustrous sacrifice.¹¹⁹ Dakṣiṇā of low standard was never given. It was thought that the yajamāna who gave dakṣiṇā of a low standard would get the 'lokas' where there is no joy.¹²⁰ Clearly, in the Vedic Society dakṣiṇā was

given for helping the recipient economically and on the other hand it was regarded as providing the bestower a high social status in the present life and in heaven afterwards.

The vedic society was four-fold from the 'varna' point of view and duties for each varna were categorically prescribed.¹²¹ Among them, the chief duty of brāhmanas, who were considered to be the custodians and representatives of knowledge (Jñāna), was to perform sacrifices for themselves and for others.¹²² When they performed sacrifices for others, in return they were given dakṣiṇā as much as they could carry on their own livelihood and could support their families. In fact, they could also perform the duties of a kṣatriya or Vaiśya, but it would have been a wrong use of their knowledge and education. This was the main reason why the brāhmanas were highly respected and were given large amount in dakṣiṇā so that they might not be allured with other profession. Otherwise, the propagation of knowledge would have suffered. Brāhmaṇa-ṛtviks performed complicated rituals with a great proficiency and toil and received dakṣiṇā in return. The main purpose of starting this ritual of dakṣiṇā was to support the brāhmanas engaged in performing the sacrifices. They were supposed to continue the light of knowledge through their practice and toil. Being free from day-to-day economic problems of their families they engaged themselves in thinking and revealing the great mystery of the universe. The knowledge which they imparted in shape of mantras is that on which any nation can boast of.

The ritual of dakṣiṇā, as it appears, was also related to the dharma (religion). Some people might be in practice not to distribute dakṣiṇā among the ṛtviks after utilizing the services of the latter. When the ṛtviks would have found such practices, they might have appended the ritual of dakṣiṇā with religion. The fruit

of sacrificial performances goes to their performer and it were the rtviks who actually performed the rituals and were entitled to the fruit therefrom. Therefore they might have instigated the people to give dakṣiṇā to the former if the latter wanted to have the sacrificial fruit.¹²³ The rtviks might have told the people to attain heaven - the main goal of life - through some rituals.¹²⁴ And to get heaven a yajamāna would have been ready to pay dakṣiṇā and thus debarring the rtviks from getting heaven with the sacrificial expenses incurred by himself. The rtviks could ruin whole of the sacrificial performances of a non-giver of dakṣiṇā by reciting verses in a wrong manner.¹²⁵ In order to shun such practices and disastrous results the ritual of dakṣiṇā, in the form of desired things of the rtviks,¹²⁶ might have been started in Vedic society.

It is found that in Vedic society a brāhmana earned his livelihood by performing rituals for others, but it can't be a hard rule that the son of such a brāhmana be always a learned and intelligent one. In this case what would be the means of his livelihood as there was no rule to give dakṣiṇā to an illiterate person.¹²⁷ Possibly such brāhmanas were given some manual work in the sacrifices and might be simply accompanying the rtviks without doing any major work. At the Agnicayana an illiterate brāhmana is found placing 'Svayamā-trṇṇā' bricks and he was given dakṣiṇā of his choice.¹²⁸ Above stated brāhmanas could render their services as the assistants of the main rtviks. At the Soma sacrifice 'Rātrikarmins' are found assisting the rtviks in sacrificial work at night.¹²⁹ It means a brāhmana lacking knowledge was also not starved in vedic society. People thought it their moral duty to support such people irrespective of their knowledge and this practice is still in vogue to give dāna or dakṣiṇā to brāhmanas at certain occasions.

Though dakṣiṇā was given to brāhmaṇa-ṛtviks only, yet it was not only for their profit. It profited indirectly other varṇas also who participated and were given remuneration. Had anybody been deprived of getting remuneration for his services the yajña would not be considered accomplished. In order to be a sacrifice accomplished everybody must get his share. At the Soma sacrifice the payments made to surā or soma seller was not dakṣiṇā but it could be taken as a form of dakṣiṇā in order to accomplish the sacrifice. The grains, clothes etc. were given in dakṣiṇā in a large quantity in śrauta rites, so, with the increase in demand supply had also to be increased and thus the Vaiśyas and weavers were economically helped, for, these things had to be purchased ~~we~~ from them. Animal-keepers were also profited because they supplied a large number of animals. The producers of various things produced various things with the 'yajña-bhāvanā' and not to hoard them. Thus dakṣiṇā profited the society both directly and indirectly. It established a bond between the giver and the recipient, and the suppliers of things.¹³⁰ This bond made the Vedic society an ideal one. Dakṣiṇā was really a socio-economic arrangement of Vedic society.

LARGEISE IN ŚRAVITA RITUALS

१. तं देवा दक्षिणाभिरदत्तं यं त्वदेनं दक्षिणाभिरदत्तं यं तस्मादक्षिणा नाम ।
ŚBr. 2.2.2.2.
२. दक्षिणा दत्त तैः समर्वयति कर्मणः । Nir. I.7.
३. Cf. दक्षिणासु नीयमानासु --- । Katha. Up. IX 1.1.2.
४. Keith, A.B.: R̥gveda Brāhmaṇas, p. 286.
५. Monier Williams: Skt.-Eng. Dictionary, p. 466.
६. Heesterman, J.C.: 'The Significance of Dakṣiṇā', Indo-Iranian Journal, Vol. II, 1959, p. 258, Ram Gopal: India of Vedic Kalpasūtras, p. 138.
७. अदक्षिणाणि च स्वामी योगात् । ~~XXXX~~ KŚS. 12.1.8.
८. दया वै देवा देवाः । अहैव देवा अथ ये ब्राह्मणाः शुक्रां सौ ऽ नृचानास्ते मनुष्य
देवाः । ŚBr. 2.2.2.6.
९. KŚS. 4.8.8, 9.4.32, 20.1.19, Śān. ŚS. 4.20.3.
१०. Supra, F.N. 1.
११. KŚS. 15.8.22 & 12.5.14.
१२. शतं सहस्राणि दक्षिणा । KŚS. 15.4.43.
१३. सहस्रदक्षिणाः KŚS. 23.1.6.
१४. सौरं च ह्यौगं दक्षिणा । KŚS. 5.11.12.
१५. गौ मिश्रौ दक्षिणा । Śān. ŚS. 3.14.12.
१६. यज्ञे दक्षिणा भवत्यत्यल्पिकाऽपि । ABr. 6.35.
१७. यत् शक्नुयात् दद्यात् । ŚBr. 11.1.4.4.
१८. अष्टारौ वा । KŚS. 5.11.13.
१९. Śān. ŚS. 4.16.9.
२०. ĀSV. ŚS. 9.7.38.
२१. Supra, Ref. 12.
२२. तत्र न्यूनसंख्यादक्षिणादानापेक्षया अधिकदक्षिणादाने फलाधिक्यम् ।
Vidyā on KŚS. 1.10.11.
२३. Cf. KŚS. 21.1.14., 21.2.13, KpŚS. 20.24.12., 20.25.21.

२४. इव्यहीनैन यजमानेनात्यलिपदाऽप्यत्यन्तस्वल्पाऽपि दक्षिणा यज्ञे दातव्या भवति ।
Sāyana on ABr.6.35.
२५. Cf. दक्षिणासु त्वैव न संवदितव्यं संवादेनैव त्विजौ लोका इति । ŚBr.9.5.2.16.
२६. KSS.20.8.6, ĀSV.ŚS.9.9.14, VāñhaŚS.3.1.1.29, Māñ.ŚS.7.1.2.17.
२७. तैम्योऽन्वाहार्यं चतुर्धा विभज्य दक्षिणां ददाति । Vkh.ŚS.VII.3, Cf. KSS.3.4.28, Āp.ŚS.4.11.4.
२८. तं पृच्छति --- कञ्चित्कर्याण्यो दक्षिणा-- । ĀpŚSt.10.1.3.
२९. Māñ.ŚS.9.1.1.13, TBr.1.6.1.4, Āp.ŚS.18.8.18, VāñhaŚS.3.3.1.8.
३०. KSS.4.6.19.
३१. KSS.15.8.23; ĀSVŚS.9.4.15, BaudhŚS.12.18.
३२. तस्य दक्षिणा कृष्णा गौः परिमूर्णी पर्यारिणी । ŚBr.5.3.1.13.
३३. कृष्णां कृतां ददाति । Baudh.ŚS.12.5.
३४. ĀpŚS.5.29.1; MāñŚS.1.6.5.11, BhārŚS.5.21.1; ŚāñŚS. has a slightly different view. Caland (ŚāñŚS. Nagapur, 1953) translates ŚāñŚS. 2.5.27 as 'sacrificial fee are an old wrapper which has been resewn, an old chariot which has been repaired, a draught ox or a piece of gold' and in the footnote he remarks that "Keith is wrong (on KBr.1.5)."
३५. RV.9.71.1.
३६. KSS.14.5.36
३७. हुतायां वपायां वरं ददाति कन्यामलंकृतामन्वाहं तिष्ठौ वा वत्सतरीः ।
Bhār.ŚS.7.16.14, Cf. ĀSV. Gr. Sū. I. 23.2.
३८. परिहृते ब्रह्मभागेऽन्वाहार्यमाहरन्ति । एष दक्षिणाकालः सर्वासामिष्टीनाम् ।
Śāñ.ŚS.1.12.9-10.
३९. KSS.20.1.6.
४०. KSS.15.1.5.
४१. शौनः शेषान्ते पृथक् शते ददाति । KSS.15.6.5.
४२. वासो मिथुनं गावो नवं च रथं ददाति साधारणानि सर्वेषाम् । ĀpŚS.5.20.11.
४३. चतस्रो वै दक्षिणाः । हिरण्यं गौर्वासोऽश्वौ । ŚBr.4.3.4.7.
४४. KSS.20.1.6.
४५. Āpśs. 17.23.5.
४६. KSS.15.8.5-6.
४७. ŚBr.2.2.3.28, 5.2.3.6, KSS.22.5.5., Māñ.ŚS.8.11.6, ĀSV.ŚS.9.4.6.

४८. Supra Ph.36.
 ४९. KŚS.20.2.6, ŚBr.13.4.2.10.
 ५०. Mān.ŚS.5.2.14.9.
 ५१. Supra Ph.14.
 ५२. KŚS.22.11.1.
 ५३. KŚS.14.3.13.
 ५४. ~~XXXXXX~~, Śān.ŚS.15.3.14, Mān.ŚS.9.2.2.12,
 KŚS.22.8.20, also cf. Supra F.n.20.
 ५५. KŚS.15.3.18.
 ५६. KŚS.21.4.29.
 ५७. ŚBr.5.3.1.11.
 ५८. Śān.ŚS.3.2.7.
 ५९. Ibid.
 ६०. Mān.ŚS.9.2.5.3., ŚBr.13.5.4.24.
 ६१. ŚBr.13.6.2.19.
 ६२. KŚS.22.6.1.
 ६३. KŚS.3.4.28., Śān.ŚS.1.12.10, ĀpŚS.4.11.4., Vkh.ŚS.7.3.
 ६४. ĀpŚS.6.31.5.
 ६५. KŚS.10.2.11.
 ६६. Śān.ŚS.2.4.10.
 ६७. KŚS.15.10.18.
 ६८. Supra Ph.32.
 ६९. Cf. Thite, G.U.: Non-attractive dakṣiṇās in Śrauta Rituals",
 VIJ, Vol.VII, pts.i-11, 1969, p.40.
 ७०. Āsv.ŚS.9.4.6.
 ७१. Mān.ŚS.1.6.4.27., Vārāha ŚS.1.5.5.9.
 ७२. KŚS.22.2.11-13.
 ७३. Mān.ŚS.9.1.1.31.
 ७४. Śān.ŚS.2.3.22, Mān.ŚS.7.1.2.17.
 ७५. ĀpŚS.18.3.4.
 ७६.

७६. G.Br. 3. 19. (UB).
७७. KŚS. 18.6.23.
७८. KŚS. 19.4.5.
७९. KŚS. 22.2.2.
८०. KŚS. 22.2.25.
८१. KŚS. 22.2.24.
८२. Mān. ŚS. 11.1.2.
८३. Śān. ŚS. 3.3.7.
८४. ŚBr. 5.3.1.11.
८५. Mān. ŚS. 7.1.1.29.
८६. Bauh. ŚS. 24.12.
८७. Mān. ŚS. 11.2.1.
८८. Bauh. ŚS. 13.9.
८९. न रजतं ददात् ---। KŚS. 10.2.34. न हस्तिं प्रतिगृह्णीयात् । ŚBr. 3.1.3.4
९०. TS. 1.5.1.1-2.
९१. न कैसरिणीं ददाति न उभयव्रीदतः प्रतिगृह्णाति इति विश्वजिति एव समा-
प्तायते । तस्मात् न अश्वा देयाः इति । Śabara on Ja1.6.7.4.
९२. TS. 2.3.12.1.
९३. शुद्धश्च धर्मशस्त्रत्वात् । Ja1.6.7.6.
९४. महिषीं ब्रूणे ददाति । वावातां होत्रे । परिवृजतीमुद्गात्रे । पाताक्तीमध्वर्ये
इति विज्ञायते । KŚS. 20.10.2., Viśvā. on KŚS. 20.8.24, prescribes
Vāvātā & Parivṛkṣī for Udgātā and Hotā, respectively.
९५. अनुचरोर्वा फलाधिकारादितरासाम् । KŚS. 20.8.26.
९६. Heesterman J.C., The Ancient Indian Royal Consecration, p. 164.
Cf. Thite G.U. op.cit. p. 44.
९७. ---भौजः शत्रून्त्समनीकेषु जेता । RV. 10.107.11.
९८. यां वै रातमना अविचिकित्सन्दिनिष्ठां ददाति तया महज्जयति । ŚBr. 4.3.4.20.
९९. नादक्षिणं हविः स्यात् । ŚBr. 11.1.3.7.

१००. या ह वा उदमो पुरोगवं रिष्यत्येवं ह्येव यतोऽदक्षिणो रिष्यति । तस्मादा-
हुदतिव्येव यतो दक्षिणा । ABr.6.35.
१०१. Cf. येषां पशूनां पुष्टिं भूयसां कामयेत तेषां वयसाम् । Ap.ŚS.5.20.15.
१०२. Cf. उदं यदिश्वं भुवनं स्वश्चेतत् सर्वं दक्षिणेभ्यो ददाति । RV.10.107.8
१०३. J. Gonda: 'The Etymologies in the Ancient Indian Brāhmanas',
Lingue, 5(1955)75, Vide Thite, G.U., VIJ, Vol.7, 1969, pts.1-11,
p.38.
१०४. Yājñ C. VI History of Sanskrit Literature, Vol.I(Section II),
p.45.
१०५. ABr.1.2.3.4-5.
१०६. Cf. ABr.2.5.(UB).
१०७. योऽदक्षिणेन यजेत यजेत स यज्ञः प्रज्ञामो नायुः । Ap.ŚS.9.15.20.
१०८. RV.X.117.1.
१०९. RV.X.117.5.
११०. न भोजा ममूर्न नृक्षोभोयुर्न रिष्यन्ति न व्यथन्ते ह भोजाः ।
उदं यदिश्वं भुवनं स्वश्चेतत् सर्वं दक्षिणेभ्यो ददाति । RV.X.107.8.
१११. अदित्सन्तं जिह्वाघृणे पूषन्दानाय बौदय । पणेरिक्द् वि ॥ RV.6.53.3.
११२. RV.X.117.6.
११३. न वीर्येपि प्रयच्छेत् वेदात्प्रतिके द्विषे । न वक्त्रतिके विषे नावेदविदि धर्मयित् ॥
त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं । दातुर्मवत्यर्थाय परत्रादातुरेव च ॥
Manu.4.192-93.
११४. स्यं द्युम्वाविरोधेन दयं दारसुतादृते । Yājñ.ŚBr.2.175.
११५. अग्नि नो नर्यं वसु वीरं प्रयत्नदक्षिणम् ।
वामं गृह्णति नय ॥ RV.VI.53.2.
११६. RV.X.107.6.
११७. RV.X.107.2.
११८. RV.X.107.7.
११९. VS.IV.23.
१२०. Cf. पीतोदका जम्बतृणा हुग्वदोहा निरिन्द्रियाः । ७१.
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् । Katha.Up.I.1.3.

१२१. शास्त्रास्वभूत्वं ज्ञात्वा वणिजस्तु कृषिर्विशः ।
 आजीवनार्थं धर्मस्तु दानमध्ययनं यजिः ॥ Manu. 10.79.
१२२. Cf. अध्यापनमध्ययनं यजनं याजनं तथा ।
 दानं प्रतिग्रहश्चैव च दक्षमण्यग्रजन्मनः । Manu. 10.75
१२३. Supra, ref.99.
१२४. Cf. i) प्रमास्तमिते पर्युदयं च स्वर्गाकामस्य KSS.4.15.11. ii) स्वर्गाकामस्य कर्मिणः
 KSS.22.8.10 iii) स्वर्गाकामस्यायुरामया विनो वा / KSS.23.1.17
१२५. Cf. मन्त्रो हीनः स्वरतो वर्णतो वा ।
 मिथ्याप्रयुक्तो न तमर्थमाह । ~~Manu. 10.75~~
 स वाग्वज्रो यजमानं हिनस्ति ।
 योन्द्रशतुस्वरतोऽपराधात् । Pāṇini Śikṣā, 52.
 Also, cf. Keith, RP V, Vol. I, p.298.
१२६. वरं ददाति । KSS.4.8.8.
१२७. ज्ञातये चाश्वौ क्रियाय । KSS.10.2.33.
१२८. अविदुषे वरं ददाति । Man. SS.6.1.7.B.
१२९. Supra: CH. VI. Sh. 103.
१३०. Cf. Heesterman: J.C., "Reflections on the Significance of the
 Dakṣiṇā," I.I.J. Vol.3, 1959, p.242.